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LIFE AFTER DEATH, WITH ESPECIAL STRESS ON THE TEACHINGS OF
SPIRITISM, RUSSELLISM, AND CHRISTIAN SCIENCE

A Thesis presented to the
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by

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LIFE AFTER DEATH, WITH ESPECIAL STRESS ON THE TEACHINGS OF
SPIRITISM, RUSSELLISM, AND CHRISTIAN SCIENCE.

There is no subject that has more persistently occupied the mind of man than that of his state in the future world. A true understanding of this question involves man's happiness not only hereafter, but also here. It implies, of course, an "after death", or that death does not end all.

So solemn a subject, one that deals with man's eternal interests, must therefore be approached with reverence. Led by the only unfailing light of divine revelation along the pathway of hidden futurity can we feel safe against the pitfalls or error's abysmal depths. And, indeed, only by that divine light will the subject be sufficiently illuminated to enable man to see and understand aright some of its dark and shadowy mysteries. Reason, feeling or sentiment cannot be relied upon in such an investigation. Truths and facts of Scripture alone must determine conclusions.

But when men deviate from the Scriptural basis of the true knowledge of life after death and begin to speculate, Scripture becomes perverted, contorted and generally misunderstood on this subject. And hence we find strange and fantastic statements regarding the life hereafter, embodied in so many religious systems which all claim to be the only true revelation. It is naturally to be expected therefore, that we find denials and repudiations of the clear Biblical teachings on life after death.

On the other hand, however, strict adherence to Scriptural veracity in this field tends to uplift the social, moral, and spiritual status of depraved man, and directs him to his rightful heritage in the life beyond the grave. A true Christian is "otherworldly", a stranger in a strange land, for his faith centers centripetally

around the hope of eternal life.

As our topic indicates, we shall deal with the views of three religious bodies on this particular subject. These three bodies fall under the category of religious vagaries, religious delusions, all claiming to be in the pale of Christianity, yet denying its fundamental truths. Their doctrine of life after death coincides and harmonizes with their false and damnable religious tenets otherwise.

Our mode of procedure in the investigation will be first to state the Biblical doctrine, with reference to the Lutheran Confessions, and then give the false position of Spiritism, Russellism, and Christian Science on the following: Death, State of the Souls after Death and before the Resurrection, Resurrection, Judgment, Eternal Death (Hell) and Eternal Life (Heaven).

DEATH

Mankind is, in consequence of the fall of Adam, beset by a common enemy - Death, as St. Paul says Rom.5,12: "By one man sin entered into the world, and death by sin." Death, when personified, is described as a ruler and tyrant, having vast power and a great kingdom, over which he reigns. We represent death as the Grim Reaper, a man with a scythe, or as a skeleton, etc. But the Jews, on the one hand, frequently represented death as a hunter, who lays snares for men: Ps. 18,5: "The snares of death prevented me;" Ps.91,3: "He shall deliver me from the snares of the fowler, and from the noisome pestilence." On the other hand they represented him as a man, or sometimes as an angel (the angel of Death), with a cup of poison, which he reaches to men. From this representation appears to have arisen the phrase which occurs in the New Testament to "taste death" (Matt.16,28; Hebr.2,9), which however, in common speech signifies merely to die, without reminding one of the origin of the phrase. The case is the

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same with the phrase "see death" (Ps. 89,48; Luke 2,46).

No man can escape death for "it is appointed unto men once to die" (Hebr. 9,27). Stealthily stalking about, death visits every man sooner or later, for God has determined the hour of death for every man, Job 14, 5: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Small and great; servants and kings; men, women and children invariably fall victims to its merciless massacre, for death is no respecter of persons. That we must die as the result of our sinfulness, is certain beyond the shadow of a doubt, Rom. 5,12: "And so death passed upon all men, for that all have sinned."

To this Scriptural truth our Lutheran confessions give testimony in the words of the Smalcald Articles III,1: "Here we must confess, as Paul says in Romans 5,11, that sin originated from one man, Adam, by whose disobedience all men were made sinners, and subject to death and the devil."

It would seem strange, therefore, in the face of this evidence that any religious system should deny this universally accepted fact and undeniable truth. However, in the teachings of Christian Science we find this bold negation of Scripture almost on every page of the text-book "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The consistency with which she clamly and unflinchingly denies the possibility and fact of death is astounding. On page 241 of her book (edition of 1894) we find this statement: "When you can awaken yourself and others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who thought they had died, but not otherwise." Again on page 416 we read: "This mortal dream of sickness, sin, and death must cease through Christian Science." Page 347 "The universal belief of death is of no advantage. It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in

darkness and disappears with the light."

In answer hereto we give the words of James H. Snowden in ^{his} his book "The Truth About Christian Science" page 153: "The Christian Science denial of death may strike us as the extreme absurdity of ^{all} all the irrationalities of this cult, but Mrs. Eddy asserts it calmly and boldly without once losing her composure or moving a muscle of her face. If she had any sense of humor we might think she was not meaning to be taken too seriously, but she is always dead in earnest; ^{-act;} and her followers do not balk or blink at anything she says. It is true that all her husbands and relatives and students died in due order, and she herself followed them in committing this act of mortal belief and delusion, but this does not affect her followers. They still unflinchingly say that death is a mortal belief and that if we were only not so foolish as to believe it and were to 'deny' it resolutely, there would be no great enemy to ~~fear~~ ^{to} and no death to die. But as long as Christian Scientists die so regularly and so unanimously we may be permitted to 'deny' their theory.

But what is death? Death is the cessation of all vital functions. ^{-ions,} The instant this takes place, the soul becomes separated from the body. The mortal remains are committed to mother earth, whence ^{they} they came, while the soul returns to the presence of God who gave it, as it is written Eccl.2,17: "Then shall the dust return to the ^{earth} earth as it was: and the spirit shall return to God who gave it." Hence ^{-ari-} death is not annihilation or extinction, as some hold, but, contrariwise, a separation of body and soul, or simply dissolution.

In direct harmony and accord with this truth our confessions (Large Catechism II, Art.III,57) call death a "dissolution", that ^{is,} is, a disorganization, the soul becoming separated from the body.

Interesting in this connection are the views of the Spiritists, ^{ists,} notably those of Sir Oliver Lodge, who, in his scholarly work

'Raymond' part III, page 298, writes: "For as a matter of familiar fact death there certainly is; and to deny the fact is no assistance.

Some mean there is no extinction. They definitely mean to maintain that the process called death is a mere severance of soul and body, and that the soul is freed rather than injured thereby. The body ^{alone} alone dies and decays; but there is no extinction even for it ---only a change. For the other part there can hardly be a change--except a change of surroundings." Again on page 306 we find this statement: "Longfellow's line, 'There is no death, what seems so is transition,'^{-ion!} at once suggests itself."

On this point Sir Oliver is perfectly correct, but only on ^{this} this point. Expanding on the subject, he falls into gross blunders on ^{the} the life after death, as he has received ~~the~~ ^{-it-} information from the spirit-world, particularly from his son Raymond who was killed in action during the World War.

The views of the Spiritists are clearly set forth in their writings, and information on any one point can be easily gained. But how different Russellism and Christian Science! Here a sentence, ^{-ence} there a vague intimation. And it is with much laborious and monotonous reading that their views may be systematically arranged. But men who have made a special study of these two religious systems have, by much patience and labor, formulated their teachings. The author of "Russellism" in the Concordia Cyclopedia gives this cue as to the Russellite position on death: "What, then, dies? Russellites answer: It is the soul that dies." William Edward Biederwolf also sheds ^{light} light on the subject in his little pamphlet entitled "Russellism Unveiled". In this work on page 21 he writes as follows: "Russellism postulates repeatedly the doctrine that death always means the extinction, the cessation of being - annihilation. Over and over in sermon, book and magazine Russell emphasizes and reiterates that death in the Scripture^{-ures} always means the extinction of being, annihilation." Russell's own

definition of death, in all its cold-blooded ghastliness, is found in volume V, page 329 of "Studies in the Scriptures," where he ^{says}, "Death is a period of absolute non-existence." Then again in the same volume, page 347, it is stated, "The dead are dead, ^{and} utterly destroyed."

"But this is anti-Christian and absolutely without one ^{scintilla} of evidence in the Word of God. It opens the way for all sorts of senseless speculation, and is the rock upon which Russellism builds the dreamy superstructure of its whole unhallowed theory."-Bieder^{wolf}.

Christian Science goes a step farther, as we have noted, by stating that "death is a mortal delusion", a "dream". Based on the false premise that there is no fall of man (Page 472: Mortals are not fallen children of God), and consequently without sin, it goes on to say that man is immortal, harmonious, eternal, coexistent with God, yet not God, but the reflection of God or Soul (PP.13, 77, 146, 192, 236, 426, etc.). To what absurdities this leads is shown in the following paragraph.

"Such being the case man must have pre-existed; therefore he neither had birth nor generation; he never had an actual father who begot him nor a real mother who bore him. And since he cannot die; since not an individual ever has died, the human race has neither increased nor decreased. All census statements of population are false: not a single human being has ever been added to the human family. Each individual has existed from the beginning and may say with clearest logic, 'I am he that is, and was, and is to come.'" (I.M. Haldeman in "Christian Science in the Light of Holy Scripture", page 1

STATE OF THE SOULS AFTER DEATH AND BEFORE THE RESURRECTION

What, then, after death? The Bible does not contain much ^{infor-} information on the state of the souls after death and before the resurrection and the final Judgment. Dr. Pieper in "Christliche Dogmatik," vol. III, page 574 has this to say on the subject: "The number of

Bible Passages which deal with the state of the souls before Judgment Day is relatively small. Scripture directs our thoughts primarily to Judgment Day and the things thereafter following. However, there are a few clear Scripture passages which disclose to us the state of the souls between death and the resurrection". He then goes on to say: "Concerning the souls of the unbelievers, it is stated that they are preserved in prison, therefore in a place of punishment, 1 Pet. 3, 19. 20: 'He went and preached unto the spirits in prison; which sometime were disobedient'. Concerning the souls of the believers it is not only generally stated that they are in the hand of God, Luke 23, 46: 'Father, into thy hands I commend my spirit'; and Acts 7, 59: 'Lord Jesus, receive my spirit', but particularly that they dwell with Jesus and are in Paradise, Phil. 1, 23: 'I have a desire to depart, and to be with Christ;' and Luke 23, 43: 'Verily I say unto thee, to-day shalt thou be with me in Paradise'. The 'being with Christ' of the departed believing souls certainly signifies a 'plus' in contrast to that communion which the Christians have with Christ on earth, since Paul adds, Phil. 1, 23: 'Which is far better', namely, better than his communion with Christ on earth. Moreover, this being 'in Paradise' which Christ promised to the soul of the penitent malefactor gives expression to a happy state. From this certainly so much may be gleaned, that the departed spirits of the believers are in a state of blissful enjoyment of the presence of God."

Briefly summed up, the Scripture doctrine resolves itself to this: Immediately after death the souls enter either heaven or hell. Luke 16, 22. 23 beautifully illustrates and summarily comprehends this tenet, as follows: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; and in HELL he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom".

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The Lutheran Church has always maintained this position. While our confessions do not contain a direct reference to this article^{of} faith, yet they declare as false and unscriptural any statement pertaining or relating to an intermediate state, as for example, purgatory. Here is what Luther says on this matter: "Therefore, purgatory, and every solemnity, rite, and commerce connected with it, ^{is} to be regarded as nothing but a specter of the devil" (Smal. Art. P. II, Art. III, 12). Either the soul enters heaven or it enters hell upon death. There is no opportunity for purgation of sins committed or amendment of a life of crime.

Hence the belief of the Spiritists is ^{are} untenable when they declare that another opportunity is given in the life beyond. The clearest statement we have on this point comes to us from Sir Oliver Lodge in "Raymond", where on page 230 this interesting statement is made: "I (Raymond) have seen some boys pass on who had nasty ideas and vices. They go to a place I'm very glad I didn't have to go to, but it's not hell exactly. More like a reformatory - it's a place where you're ^{are} given another chance, and when you want to look for something ^{is} better, you're given a chance to have it". There are other Spiritualistic predications of a similar tenor which, however, we reserve for the discussion of the topics on heaven and hell.

Of prime importance to Spiritualists, moreover, is the fact, ^{as} as they claim, that the spirits of departed friends and relatives ^{and} can and do return from beyond and can and do communicate and converse with the living, through a so-called medium. In fact the very name Spiritism ^{is} or Spiritualism implies that the possibility and actuality of spirit-communication is an indisputable fact and demonstrable truth. Their own testimony to this is clearly set forth in a small tract entitled: ^{and} "Declaration of Principles Adopted by the National Spiritualist Association U.S.A.", wherein the definition of Spiritualism is given in

the words: "Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit-World", and wherein under number 5 this is stated: "We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism."

Were it our object in this paper to scientifically demonstrate the falsity and fraud of Spiritualistic communications, convincing proofs could be adduced to disprove the "science" of Spiritualism beyond the shadow of a doubt. However, as W.E. Biederwolf in "Spiritualism" page 5 correctly states: "We can put Spiritualism down as a dead sure thing that about nine-tenths of it is a fraud and a fake, and a bigger set of liars and fakers never lived than the majority of these mediums and clairvoyants and clairaudients and slate-writers and table-tippers and other ghostly manipulators. But what if nine-tenths of it is a fake and a fraud? If one-tenth is genuine, yet, if in all the range of so-called spiritualistic phenomena there can be proven one single instance of GENUINE spirit manifestation, then the fact of spiritualism is established, a great field of fascinating investigation is opened and the man of science and we will have to admit that Gladstone was right when he said that spiritualistic phenomena were to prove the most important subject for the scientific investigation of the twentieth century."

Scientific investigation has been made in this field. And while the testimony of Spiritists and of their scientific opponents seems to be equally balanced, yet the burden of proof lies with the Spiritists, as may be seen from these words of world-famous and prominent physicians, "magicians" and men of science generally.

Dr. Mayo a few years ago had an article in the St. Louis Daily Globe Democrat of Nov. 16, 1926 in which he states: "Sight gives humanit

95% of its mental powers and the person who attends a spiritualistic seance in a darkened room, surrenders 95% of his intelligence so far as obtaining accurate knowledge is concerned.- The investigating spirit of man leads him into dark places. When he goes into a dark place - such as a spiritualistic seance - without light; and these seances are always conducted in darkness, a man goes deprived of his chief means of obtaining information, the eye. Under such situations in the dark the scientist is as likely to be led astray as anyone else.- They remain in the dark, expectant until their nerves are jumpy, and they imagine they have the same means of investigation as they have in their laboratories. They haven't as much chance to detect a fraud as a hound dog would have. The hound dog could smell something by the sense of his smell.- The fakir in those seances has less than 5% of the intelligence to combat there in the dark. And out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crooks and Sir Oliver Lodge to become propogandists for spiritualism".

In the book "A Magician among the Spirits, Houdini", we find this declaration by Prof. Freud taken from his book "Jossefy" and republished in the "Cleveland Press" March 16, 1925: "In 35 years of constant search and study I have never been able to find a spirit medium who has produced manifestations by other than physical dexterity. Nothing would please me more than to find a medium genuinely capable of producing psychic phenomena". In this same book there is a letter addressed to Houdini by A.M. Wilson, M.D. editor of "The Sphinx" which is herewith partially given: "For almost 60 years I have been witnessing and investigating Spiritualism and Spiritism as propogated through their so-called communication with the dead. Up to this time I have not met a medium, celebrated or obscure, that was not a gross fraud, nor seen a manifestation that was not trickery and that could not be duplicated by an expert magician and that without the conditions and restrictions demanded by the mediums or explained by perfectly natural, mental or

physical methods."

We could go into great lengths on this phase of Spiritism, but suffice it to say that the "one-tenth" of Spiritualistic phenomena ^{are} are not God's, but the Devil's work. We know from Scripture that the souls of the departed cannot return to earth, much less can they commune with and manifest themselves to the living. Christ teaches ^{this} this as the standing rule and divine ordinance in the story of Dives and Lazarus, Luke 16,26: "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence". There is no communication ^{-Term} among Spirits in the Spirit World, neither may men on earth look for such communications. It is forbidden, Luke 16,27-31, where we read that Dives asked Father Abraham to send someone from the Spirit World to his five brethren on earth to warn them against the place of torment to which he was confined. But Abraham answered that they should ^{-ld} heed the law and the prophets as a warning. To this Dives protested, saying that, if one from the dead were sent to them, they then would surely repent. Whereupon Abraham answered: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Furthermore, we are not, according to Scriptures, authorized or licensed to ascribe to the departed a knowledge or consciousness of ^{-the} the things and occurrences on earth, - for it is written Is. 63,16: "Abraham ^{- have} is ignorant of us, and Israel acknowledges us not."

Spiritism also, in this connection, teaches a soul-sleep, although ^{-ough} it is not psychopannychism. Psychopannychists aver that, upon the death of the body, the disembodied soul lapses into a state of unconsciousness and remains in that state until the resurrection of ^{body} the body and its reunion with the soul. But Spiritists hold that the soul ^{sleeps} sleeps ^{-Term} for a period of varied length. Sir Arthur Conan Doyle in "New Revelation" ^{life} page 67 writes as follows: "And now, before entering upon his new life,

the new spirit has a period of sleep which varies in its length, sometimes hardly existing at all, at others extending for weeks ^{and} months. Raymond said his lasted for six days. I could imagine that the length is regulated by the amount of trouble or mental pre-occupation of this life, the longer rest giving the better means of wiping this out. Probably the little child would need no such interval ^{- val} at all. This of course is pure speculation."

Spiritualists do not quote any Scripture passages in substantiat- ^{- iat-} ion of this teaching. However, their stand is scripturally untenable. ^{- able.} While there are many passages in the Bible that speak of the souls as sleeping or as at rest, yet such rest does not consist in inactivity or sleep, but it consists in a patient waiting for the great day of the Lord (Is. 26,20; Dan.12,12). In Rev. 14,13 we are told: "Blessed are the dead, who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Here the dead who die in the Lord are ^{truly} said to rest from their labors, but unconsciousness is not at all implied. The rest and peace spoken of in these passages is clearly one from labors and evils of this life. For that matter, unconscio- ^{- ious -} ness is a state that could not be described as blessed any more ^{than} it could be described as cursed. Both blessedness and cursedness or misery necessarily imply or presuppose consciousness. Therefore, ^{the} dead who die in the Lord will be conscious, as also necessarily ^{will} follow that those who do not die in the Lord, will be conscious.

"That the blessed dead are alive in spirit and conscious is also ^{also} clearly shown in the appearance of Moses and Elijah on the mount of Transfiguration (Matt.17,2.3: Moses and Elijah talked). The same is also implied in Christ's answer to the Sadducees, Matt.22,31.32, ^{But} 'But as touching the resurrection of the dead, have ye not read that ^{which} was spoken unto you by God, saying, I am the God of Abraham, and the ^{the} God of Isaac, and the God of Jacob? God is not the God of the dead, ^{of the dead,}

but of the living.' Abraham, Isaac and Jacob are here said by the Lord to be alive. Their spirits dwell with God, though their bodies still rest in their graves of earth." - L. Franklin Gruber in "What After Death?" page 54.

The soul, is therefore, clearly seen to be in a state of consciousness immediately after death. In the case of the saved it is ^a state of conscious blessedness; in the case of the lost it is a ^{state} state of conscious misery, Luke 16,22-24. But the blessedness of the saved ^{-ed} is not yet the complete and perfect blessedness that the united soul and body will enjoy after the resurrection and the final Judgment; ^{and} and the misery of the lost is not the complete misery of soul and body after the Judgment. But before entering deeper into this matter, it is ^{is} necessary to first present the doctrine of the resurrection of the body.

RESURRECTION OF THE BODY

The resurrection of the body is the act of bringing to life the human body after it has been forsaken by the soul; particularly, the raising of the dead by Jesus on the last day. The belief in a general resurrection of the dead, which will come to pass at the ^{end} end of the world, and which will be followed by an immortality either of happiness or of misery, is a principal article of faith in common to the Jew and the Christian. Everywhere Christ is represented as He ^{who} who will raise the dead, this being the last work to be undertaken by Him for the salvation of man. John 11,25: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he ^{were} were dead, yet shall he live." 1 Cor. 15,22: "For as in Adam all die, ^{even} even so in Christ all should be made alive".

As has been stated, this event is not to take place before the end of the world, or the general Judgment, 1 Thess.4,15.16: "We ^{which} which

are alive and remain unto the coming of the Lord shall not prevent them which are asleep". - And the resurrection will be universal, ^{Christ;}
2 Cor.5,10: "For we all must appear before the judgment seat of Christ";
Rev. 20,12: "And I saw the dead, small and great, stand before the ^{Lord;} Lord";
John 5,28,29: "For the hour is coming, in which all that are in the graves shall hear his voice and shall come forth". But though all ^{will} rise, they will not rise in the same condition. As in this life there are two distinct classes of men, believers and unbelievers, so in the resurrection there will be two corresponding classes of men; they that have done good shall come forth unto the resurrection of life; they that have done evil, unto the resurrection of damnation. John 5,29; Dan.12,2.

"The human body as now constituted would be capable neither of ^{the} bliss and glory of heaven nor of the torments of hell. In the resurrection of the dead, God will provide for the righteous as well as for the wicked, such bodies as will be adapted to their future state. In like manner the bodies of those who shall live to witness Christ's coming and the resurrection of the dead will be changed, ^{52:} 1 Cor.15,51,52: 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed'. There is no such thing as a germ of immortality and resurrection in the mortal body, which might be developed into newness of life. Resurrection is a raising up of what has been laid low in death. As Jesus will not need the powers and laws of nature for the performance ^{-and} of His work of divine omnipotence, so He will not be hindered by any created cause in calling forth from the dust of the earth all these mortal bodies which have descended from a body once formed out of the dust of the earth.

"The resurrection body will be the same that we possess now, Job 19,26,27: 'Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine

~~eyes shall behold, and not another; though my reins be consumed within me.~~ ^{shall behold, and not another; though my reins be consumed within me.} Hence it will be our own body in unbroken identity, 1 Cor. 15, 38:

'God giveth it a body as it has pleased Him, and to every seed ^{own} his own body.' This position is further emphasised and supported and, indeed, made incontrovertible by the very meaning of the word resurrection.

How can a body be said to have risen again which was never buried? If the continuity is broken and the sameness wholly lost, so that ^{the} the body raised is a new and totally different body, with nothing to ^{it} identify it with the body of the burial, then it is a creation, not a resurrection. We need not therefore, stagger at the idea of the materiality of the resurrection body, as if it involved grossness and earthliness. It may remain material, though no longer earthly, and yet take on a beauty and a glory and a capacity fitting it for splendid uses in the changed conditions of the heavenly world.

"The resurrection body will have certain distinct characteristics ^{these} in positive contrast to those which mark the body consigned to the earth. 'It is sown in corruption; it is raised in incorruption', 1 Cor. 15, 42. The body in this life is in a process of decay. The ^{doom} doom of death is on it. But it will be raised in incorruption, with nothing in it or of it upon which disease and corruption may fasten - a body ^{of} of undecaying parts and powers, its mortality swallowed up in life. 'It is sown in dishonor; it is raised in honor.' 1 Cor. 15, 43. Death makes spoil of its beauty and delivers it over to loathsomeness and putrefac- ^{ac-} tion (Job 19, 26); but it will be raised in glory and 'be fashioned ^{like} like unto Christ's glorious body,' Phil. 3, 21. Just what the glory may be, we may not know. 'It is sown in weakness; it is raised in power,' ^{Cor.} 1 Cor. 15, 43. This is the third contrast. Here the body ^{needs} tires of effort and ^{needs} frequent rest. At death it is utterly powerless. But it will be raised ^{ed} with power, that is to say, free from the possibility of decrepitude, graced with vigor of immortal youth, and aglow with the freshness of eternal morning. - 'It is sown a natural body; it is raised a spiritual ^{al}

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spiritual body,' 1 Cor. 15,44; not a spirit body, but a body without infirmity, not subject to death, immortal like the spirit, fitted for the spirit home; but still a body, a true, material body. Thus will ^{be} the bodies of the believers in the resurrection life." Concordia Cyclopedia.

Reason, naturally, balks at this doctrine as it does at many another. However, the manifestations of God's power in the work^s of returning nature, flowers and fruits in their season (John 12,24; 1 Cor. 15,36), instruct us how easily He can make those that are in the dust ^{the} awake to life. But more especially the resurrection of Christ is the argument, the claim, and the assurance of the resurrection of the believers to glory. For God chose and appointed Him to be the example and principle, from whom all divine blessings should be derived to them; accordingly He tells His disciples, John 14,19:" Because I live, ye shall live also." He is called the "first-fruits of them that slept" (1 Cor. 15,20) because as the first-fruits were a pledge and assurance of the following harvest; and as from the condition of the first-fruits being offered to God, the whole harvest was entitled to a consecration, so our Saviour's resurrection to the life of glory is ^{the} earnest assurance of ours. He is the Head, the believers are His members; and therefore shall have communion with Him in His life. It is recorded to confirm the hope of believers, how early His power was ^{dis-}played in forcing the grave to release its captives, Matt.27,52.53:"And many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appear^{-ed} unto many." From what He has done, to what He can do, the consequence is clear.

This is firmly the faith of all Christians who confess in the words of the Apostles' Creed, "I believe in the resurrection of the body"; Nicene Creed, "I look for the resurrection of the body, and the ^{the} life of the world to come;" Athanasian Creed, "At Christ's coming all ^{may}

shall rise again with their bodies." In accordance the Lutheran Church^{church} confesses: "We confess that at the consummation of the world Christ shall appear, and shall raise up all the dead." Apology XVII.

We have made the statement above that the doctrine of the resurrection of the body was peculiar to Christendom. And so it is. The three^{the} anti-Christian cults with which we are employed, though they lay claim^{claim} to the Christian name, unanimously deny this Scriptural truth.

Sir Oliver Lodge of the Spiritualist camp predicates the following^{ing} on resurrection in his book "Raymond" page 323f: "Those, therefore, who are able to think that some of the essential elements or attributes^{ates} of the body are carried forward into a higher life and become a permanent possession of the soul may well feel that they can employ the mediaeval phrase 'resurrection of the body' to express their perception^{ion}.

"Mere bodily accidents of course are temporary: loss of the arm or eye is no more carried on as a permanent disfigurement than it is transmissible to offspring. But apart from accidents which may happen to the body, there are some evil things which assault and hurt the soul^{soul}. And the effect of these is transmissible, and may become permanent - habits. And in this sense also future existence may be either glorified^{glorified} or stained, for a time, by persistence of bodily traits, - by this kind^{kind} of 'resurrection of the body'.

"Furthermore it is found that although bodily marks, scars and wounds are clearly not of soul - compelling and permanent character^{ity}, yet for purposes of identification, and when re-entering the physical atmos^{atmos-}phere for the purposes of communication with friends, these temporary marks are re-assumed as pièces de conviction."

And Sir Arthur Conan Doyle in "New Revelation" page 21 professes: "The fundamental truth is that every spirit in the flesh passes over^{to} to the next world exactly as it is, with no change whatever."

These declarations affirm that there really or actually is no

resurrection of the body itself, - that is a "medieval phrase!" There is only a "kind of resurrection of the body." The spirit takes with it "some of the essential elements and attributes of the body" only. And Doyle states that the "spirit in the flesh passes over exactly as it is." Although they ascribe a kind of body to the spirits, still a material body finds no room in Spiritland. Conan Doyle again avers page 169: "I obtained, at various times, statements to the effect that, in this persisting state of existence, they have bodies which, though imperceptible to our senses are as solid to them as ours are to us, that these bodies are based on the general characteristics of our present bodies but beautified." Again on page 86 he writes: "It is everywhere apparent that their spirits, even the spirits of those who, like Myers and Hodgson, were in specially close touch with psychic subjects and knew all that could be done, were in difficulties when they desired to get cognizance of a material thing, such as a written document. Only, I should imagine, by partly materializing themselves could they do so, and they may not have had the power of self-materialization."

It is evident from the above, that Spiritualists deny the Biblical doctrine of the resurrection of the body, even though their spirits have a kind of body.

Christian Science, however, is more explicit in its rejection of the doctrine of the resurrection. In harmony with their non-understandable metaphysics is their peculiar definition of the resurrection as found on page 584 in "Science and Health": "Resurrection: Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence material belief, yielding to spiritual understanding." Stronger still is the declaration on page 187: "As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits Mind, for the grave has no power over Mind." Expounding on Gen. 1, 13:

"And the evening and the morning were the third day," - Mrs. Eddy writes page 502: "The third stage, in the order of Christian Science is an important one to the human mind, whose indistinct and thronging thoughts are advancing towards the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is seen to be the light of all, and the deathless Life, or Mind, is seen to be dependent upon no organization whatsoever. Our Master reappeared to His students; that is, to their apprehension, he arose from the grave on the third day of his ascending thought, and so presented to them the certain sense of eternal Life."

The Russellite position is not only entirely unscriptural but also unreasonable, - illogical to say the least. "Pastor" Russell writes Vol. V, page 365 of "Millennial Dawn": "The promise of resurrection is a promise of a rekindling of the animal existence or of the soul; and since there can be no being or soul without a body and without restored bodily powers or spirit, it follows that the promised resurrection of the soul or being comprises the creation of new bodies, new organisms. Thus Scripture assures us, that the human bodies which return to dust will not again be restored, but that God will, in the resurrection, give us such new bodies, as it pleases him."

But notice where this leads you. If at death being becomes extinct if the being who dies ceases to be, how can this same being be created over again? That which does not exist cannot be recreated. "Ex nihilo nihil fit." These spirit beings, therefore, which are created are not the same beings which once existed and then went out of existence and ceased to be. They must be new beings and other personalities. There is, therefore, logically no resurrection at all.

But "Pastor" Charles Taze Russell does not stop here. He is a devout and staunch advocate of the Millennium which, according to his system, began Oct. 1914, according to which there was, in his sense,

not only one resurrection, but two.

Russellism says, Christ's second advent took place in 1874, and the holy apostles and all true Christians who died prior to 1878 were raised in the spring of that year, that is, in the spring of 1878. (Millennial Dawn vol. III, pp. 234-235 and pp. 302-306). He teaches ^{that} that those thus raised and the true Christians to be raised or changed in 1914 compose the Bride of Christ, the "Overcomers", the "little flock". Russellism teaches that these have the "divine nature", are like ^{Christ} Christ and are immortal and shall reign with Christ during the Millennium. His words to this effect are: "Although we conclude, therefore, that ^{this} resurrection is a completed fact, and that they are in consequence, present with the Lord on earth, nevertheless, ^{the circumstance that we cannot see} ~~to the believers when we~~ consider that they are, as their Lord, spiritual beings and, as He, invisible to men." (Millennial Dawn, III, 234).

In regard to the unbelievers Russell says vol. I, page 105: "The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches." He teaches that the wicked dead have ceased to be, but that at the beginning of the Millennium, in 1914, they will all be recreated. Then they will be given another chance to accept Christ, lasting 100 years. If they do not then accept Christ, they will be annihilated. And this is the Second Death (Vol. I, p. 144). If, however, they accept Christ during these 100 years, they will be ^{put} put on probation for 1,000 years. If they fail during these 1,000 years they will be annihilated (Second Death), but if they prove faithful they will be given everlasting life. (Vol. I, pages 107 and 144).

A few Bible passages will suffice to disprove this unscriptural teaching. In Matt. 24, 36, it is written: "Of that day and hour (of Christ's second advent) knoweth no man, no, not the angels of heaven, but my Father only." Not even the Son knew of it (Mark 13, 32), but "Pastor" Russell does. And when Christ shall come, "every eye shall see

him", Rev. 1,7. Was that the case? -- Again, in 1 Cor. 15, 51-52, St. ^{Paul} Paul teaches plainly that the resurrection of all men simultaneously takes place immediately upon Christ's second coming, "The trumpet shall ^{sound} sound, and the dead (all) shall be raised incorruptible." Whereupon Judgment will be pronounced upon all men, and their several eternal abodes ^{designated} designated, John 5, 28-29: "For the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Thus it is clear that Russell's position is found scripturally untenable in every respect.

JUDGMENT

It may not be amiss to write a few words on the final Judgment of mortals as a prelude to the topics of Eternal Life and Eternal Death. Scripture tells us that at the second coming of Christ and at the resurrection of the body the world of men will be judged, - the righteous will be separated from the unrighteous, Matt. 25, 31-33: "When the son of man shall come in His glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." "We must all appear ^{before} before the Judgment seat of Christ, that every one may receive the things ^{done} done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5, 10. "This Judgment does not decide the question of eternal life or eternal death. That was determined by conversion. This judgment will pronounce sentence. There will be no need of evidence for this ^{purpose} purpose in the final Judgment of the Last Day. For to the Judge of the quick and the dead all things are known. - The Judge will award to the

believers the kingdom prepared for them, not by themselves, but by Himself, and not as remuneration, but as an inheritance, which comes to them as heirs, being the children of God by faith in Christ Jesus (Gal. 3,26). And the evil works of the wicked will testify that, ^{and} having done the works of their father, they are of their father, the devil, John 8,41-44; and it is meet and right that they should share his abode. - Judgment having been rendered and sentence pronounced, ^{and} execution will immediately follow. The condemned shall go away into everlasting punishment and the righteous away into everlasting life (Matt.25)." Concordia Cyclopedia.

Our Lutheran Confession says: "We confess that at the consummation of the world Christ shall appear, and shall raise up all the dead, ^{and} shall give to the godly eternal life and eternal joys, but shall condemn the ungodly to be punished with the devil without end." ^{and} Apology XVII.

The Judgment does not find room in any of the religious systems of the anti-Christian cults which we are treating. In fact, Spiritualism does not mention it at all, knows nothing of it; Russellism, only in so far as it has bearing on the millennial dawn, but not in the sense of a "judgment". Christian Science, as usual, makes short work of this Christian doctrine by saying on page 187 of "Science and Health": "No final judgment awaits mortals; for the Judgment Day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error." And this is the face of clear Scripture.

ETERNAL DEATH AND ETERNAL LIFE

(This chapter is based upon L. Franklin Gruber's work "What After Death?")

The souls of the unrighteous no less than those of the righteous, will continue in conscious existence between death and the resurrection. Those will be in a place or state of misery, and these in a state and place of happiness. At the resurrection the bodies of both will rise

and be reunited with their souls; and in body and soul, thus reunited^{ed}, both will be judged. And then will they be permanently separated for continued conscious existence, the righteous going into the eternal heaven of a fuller glory, and the unrighteous departing into the eter^{ter}-nal hell of deeper misery. Thus both the saved and the lost will have eternal being. The eternal being of the saved will be one of eternal happiness. It is that state of being in which man's God-given functions^{Thous}, then sanctified and untrammelled, can have their full normal exercise. It is called life, because it will be in full correspondence with its environment - in Him who is Life absolute and life's only source. It is the "life which is life indeed," and which alone is worthy of the name (Matt 7,14; 18,28). The eternal being of the lost will be one of eternal punishment and misery. It is a state of being in which man's God-given functions cannot have their exercise, or fulfill the end^{for} for which they are created. It will consist in separation from Him who^{is} is the Life, and therefore a non-correspondence with His glorious Being as its environment. It is the opposite of life. It is therefore called death, because it will consist in the absence of what above is called life, and of its associated blessings.

ETERNAL DEATH

HELL

Eternal Death is but another term for future punishment or for hell. The whole of revelation with its unfolding plan of salvation implies the reality of future punishment or hell. Why should it have been necessary for the Son of God to come to this earth, indeed why any method of salvation and even revelation, if there would be no punishment after death? No, this is presupposed in virtually every warning of the Scriptures from Genesis to Revelation.

The words used in Scripture to express and to describe the place or state of the condemned are of a three-fold nature, -namely, in the

Hebrew "Sheol"; in the Greek "Hades" and "Gehenna", which terms are generally translated by hell.

The reality of impending punishment is explicitly taught in a number of places in the Old Testament and in the New Testament. Some passages in the Old Testament, such as, "The wicked shall be turned back into hell (Sheol), and all the nations that forget God" (Ps.9,17), could not be explained in any other way than meaning a state of or ^{place} of punishment. Very emphatic are also the following words: "Though hand join in hand, the evil man shall not be unpunished...the expectation of the wicked is wrath" (Prov.11,21-23). And very explicit are the ^{words} of Dan.12,2: "And many of them that sleep in the dust of the earth ^{shall} awake, some to everlasting life, and some to shame and everlasting contempt."

Many other Old Testament passages in which the reality of future punishment is more or less clearly taught or implied might be cited, but as the New Testament is the inspired exposition of the Old Testament and as its teachings are more explicit it is hardly necessary to do ^{so}.

In the New Testament Christ repeatedly spoke in ^{terms} unmistakable terms about future punishment, as of a reality that is so fundamental as to need no proof. So important did Christ consider this doctrine of ^{future} punishment that he was never more emphatic than when He spoke of this and kindred subjects. Indeed, He devoted to it more parables than to any other doctrine. In the parable of the tares His words bear great force: "Them that do iniquity shall the angels cast into the furnace of fire: there shall be the weeping and gnashing of teeth" (Mt.13,36-43)⁴⁰⁾. No less emphatic is the parable of the drag-net: "So shall it be in the ^{the} end of the world; the angels shall come forth, and sever the wicked ^{from} among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13,47-50). And surely every one knows of the story of the rich man, Luke 16,19-31: "And in ^{hell} hell

(Hades) he lifted up his eyes, being in torments...And he cried ^{said} and ^{said} Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented ^{ed} in this flame."

However, not only in parables did our blessed Savior plainly teach the reality of future punishment, but He frequently did so also directly, while He often implied it, e.g., Matt.10,28: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both body and soul in hell (Gehenna)."

Very emphatic also are the Master's words in His account of the last Judgment, Matt.25,31.46: "...Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels...and these shall go away into eternal punishment."

The apostles, who were under the ^{not} direct guidance of the Holy Spirit were no less explicit on this subject. Thus St. Paul speaks of "punishment, even eternal destruction from the face of the Lord, and from the glory of his might," (2 Thess. 1,6-9). And fearful are the words of Rev. 14,9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his ^{mark} mark in his forehead, or in his hand, the same shall drink of the wine of the ^{the} wrath of God, which is poured out without mixture into the cup of indig-^{-indig-} nation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have ^{no} rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Enough has now been said, we believe, to show the reality of future punishment, and the force of the terms used in Scripture to

warrant the belief in an "old-fashioned hell".

The Lutheran Confessions make repeated references to hell. Luther in the "Large Catechism" under the Fourth Commandment says: "Here consider what deadly injury you are doing if you be negligent and fail on your part to bring up your children to usefulness and piety, and how you bring upon yourself all sin and wrath, thus earning hell by your own children." The Athanasian Creed reads: "They that have done evil shall go into everlasting fire." Formula of Concord VI,12: "He leads into hell and brings up again."

On the other hand, Russellism knows nothing of hell or future punishment, since, as it says, all the wicked will finally be annihilated. To Russell, hell is forgetfulness, annihilation, oblivion. His words are: "The Hebrew word Sheol (which is essentially the same as the Greek word Hades) is thrice translated as hell. That is an incorrect translation. Perhaps the word oblivion would come closer to the Hebrew Sheol in our language." (Millennial Dawn, V, 375, 376). "That place is ^{here} to be thought of which the dark Middle Ages invented as another punishment for death, namely a future life of eternal misery. This doctrine is in direct controversy with the Word of God, signifies a dishonor of God's character, and has totally blinded and perplexed those who accepted it. If they would only abandon this untenable, unreasonable, unscriptural, and God-dishonoring doctrine!" - Tract: "Catastrophies."

That great Spiritualist propagandist Sir Arthur Conan Doyle writes in "New Revelation" on page 68 as follows: "This leads us to the consideration of heaven and hell. Hell, I may say, drops out altogether, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in the view of the Creator, arose from the exaggerations of Oriental phrases, and may perhaps ^{have} been of service in a coarse age where men were frightened by fires, as wild beasts are scared by travellers. Hell as a permanent place does ^{not} no

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exist. But the idea of punishment, of purifying chastisement, in ^{fact} fact, of Purgatory, is justified by the reports from the other side. Without ^{out} such punishment there could be no Justice in the Universe, for how impossible is it to imagine that the fate of Rasputin is the same as that of Father Damien. The punishment is very certain and serious, though in its less severe forms it only exists in the fact that the grosser souls are in lower spheres with a knowledge that their own ^{deeds} deeds have placed them there, but also with the hope that expiation and ^{help} help of those above them will educate them and bring them to the level with the others. In this saving process the higher spirits find part of ^{their} their employment. Miss Julia Ames in her beautiful posthumous book says: ^{the} 'The greatest joy of Heaven is emptying Hell.' "

The discoverer of Christian Science, Mary Baker Eddy, also has ^{hell} a comment to make here, as found in "Science and Health" page 579: "Hell: mortal belief; error; lust; remorse; hatred; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which maketh and worketh a lie." "

Can anything be more unnatural, not to say unscriptural?

Even from nature, including man's own being, many arguments might be drawn to show that the unrighteous will be punished and that there must be, therefore, a place of punishment, a hell. But as the word of God plainly declares such punishment beyond the grave to be a solemn reality, it is hardly necessary for our purposes to develop this line of argument any further in our discussion.

Thus far we have received but a vague insight into the actual ^{state} state of the lost or condemned in hell. We have seen that, according to the Word of God, the wicked will be separated from the righteous (Dan. 12, 2; Luke 16). That separation will take place, as to their souls, immediately after death, as taught explicitly in Luke 16, 22-31: "And it came to ^{pass} pass that the beggar died, and that he was carried away by the angels into

Abraham's bosom: the rich man also died and was buried; and in hell he lift up his eyes, being in torments...And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able; neither can they pass to us, that would come from thence." The wicked will thus be separated from the ^{one} righteous between death and judgment. And at the general Judgment, the separation will be made eternal or permanent and absolute, as the Savior expressly declares Matt 25,32-46: "And he shall separate them one from another," as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the ^{King} King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...Then shall he say also unto them on the left hand, Depart from me, ye ^{ed,} cursed, into the eternal fire which is prepared for the devil and his angels... And these shall go away into eternal punishment, but the righteous into eternal life." And, moreover, we are taught that the condemned sinner will not even receive any sympathy from the blessed, as it is written, "The righteous also shall see it, and fear, and shall laugh at him." Ps.52,6; "The righteous shall rejoice when he seeth the vengeance." Ps.58,10:

In addition to this separation, there is another, and even worse, separation. The wicked will be separated from the presence of God and His glory. This is also very evident from the passages quoted above, to which we might add 2 Thess.1,9: "Who (the disobedient) shall suffer punishment, even eternal destruction from the face of the Lord and ^{from} from the glory of His might." This separation is also to last forever, not in non-existence but in full consciousness of being, and is therefore spoken of in the last quotation as an "eternal destruction."

Not only will the wicked be banished from God and the good of both ^{both} men and angels, but they will be condemned to be together. And after ^{the} the

judgment their abode will be with the devil and his angels (Matt. 25⁴¹, 41). Those of Satanic character, called also by Christ sons of hell (Matt. 23.15), will appropriately be consigned to the company of devils to share with them their diabolical abode. Thus they will not only be deprived of the unspeakable joys and pleasures of heaven, but they will be doomed to the inexpressible anguish of hell.

Their post-judgment state is variously spoken of as one of eternal punishment (Matt. 25, 46); of judgment of hell (Gehenna Matt. 23, 23). ^{They} They are said to be cast into outer darkness, where there shall be weeping and gnashing of teeth (Matt. 8, 12; 22, 13; 25, 30); into the furnace of fire (Matt. 13, 42). Their abode is further described as one of eternal ^{at} fire prepared for the devil and his angels (Matt. 25, 41); as the hell (Gehenna) of fire (Matt. 5, 22); as hell, where their worm dieth not, and the fire is not quenched (Mark 9, 43-48).

These declarations about the punishment of the devil and the wicked men after the Judgment are unmistakable as to its ^{ness,} terribleness.

In addition hereto, every condemned sinner will be fully conscious ^{-ious} and will remember, which is suggested by the words, Luke 16, 25: "Son, ⁱⁿ remember." And, in the identity of his personality in this world and in the next, his I or mine or me hereafter will be the same as his I or mine or me here (Luke 16, 24-28). Not only will he recognize this ^{great} great fact, but he will also be conscious of and know his personality in ^{its} its completeness. His past will thus be ever present in the developed ^{char} character of his own being. The ^{-ies} memories of grace rejected and opportunities lost will vividly flash upon him in all their terrible reality.

The condemned will, moreover, be filled with inexpressible ^{remorse,} remorse. They are spoken of as weeping (Matt. 8, 12; 13, 42; 22, 13, etc). ^{-ience,} Conscience which had been lulled to sleep by a life of worldliness here, will ^{then,} then in the light of unfailing memory, be very much alive and recoil with unspeakable horror and anguish.

But as there are different degrees of glory to the blessed (Dan. 12,3; Matt. 5,19; Luke 12, 47-48, etc), so also will there be different degrees of punishment to the condemned. Thus Jesus declares Luke 12,47-48: "And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, ^{shall} shall be beaten with few stripes."

Such is the picture of the future punishment of the wicked, drawn chiefly from the teachings of the loving and merciful Savior Himself. It illustrates or confirms what is said in Hebr. 10,31: "It is a fearful thing to fall into the hands of the living God."

ETERNAL LIFE

HEAVEN

We are not left entirely in ignorance as to the state of the sainted dead. We need not resort to forbidden means to attain such knowledge as is well for us to have. We need not listen to any unauthorized, uncertain or ambiguous voice from the spirit world. There is a voice which all who hear may recognize as the voice of truth. It is the voice of Him who knows because it is the voice of God. And when God speaks on so transcendent a subject, even though He uses the instrumentality of human lips or the hands of human scribes, His word is with an authority that is final and should therefore gratefully be accepted by all that claim to be His children. Of course, many things that might satisfy our curiosity, and that of themselves might be interesting to know, He has not revealed. But enough is made known to us to guide us in our course through this world on our journey to that other world: more is not required.

Some of the elements in the blessedness of the saved have already been foreshadowed in the preceding topics and in connection with our consideration of the state of the condemned. We shall not set forth in

more detail what has been revealed on this great subject.

We have already shown that neither for the unrighteous nor ^{the} for the righteous is there an intermediate state of unconsciousness or ^{- called} so-called sleep until the time of the resurrection of the body and its reunion with the soul. But as the souls of the lost at death pass immediately into a state of misery in the other world, so do the souls of the ^{-ed} saved pass immediately into one of blessedness. Lazarus died and was carried straightway into Abraham's bosom; the thief on the cross passed into the spiritual world and met Jesus that day in Paradise; or, in general, ^{-al,} for the redeemed to be absent from the body is to be present with the Lord, to be where Christ is. It is to pass into a state that has appropriately been characterized as one of life, of life that is ^{-at} everlasting. It is thus literally true that he that believeth in Christ, ^{though} "though he were dead, yet shall he live: and whosoever liveth and believeth in him shall never die" John 11,25.

It is, moreover, a state of full consciousness. "Son, remember," were the words spoken to the rich man in Hades; and these words, ^{which} which imply that the conscious personality of the lost persists and that memory lives on, might equally have been addressed to Lazarus in Abraham's bosom.- The memory of having helped on the road toward the ^{light,} light toward salvation through the crucified Redeemer, some fellow-pilgrim on life's pilgrimage, will no doubt be an element in the composite joy and blessedness of the saved. The memory of a life of service, the consciousness of the far-reaching blessed outworkings of good deeds done and the fruitage of kind words spoken and warning admonitions given, must prove an unspeakable satisfaction and joy.

It will be a state in which the departed will know, at least in a measure, some of the mysteries of God, of His greatness and of His wondrous works and especially of his providential dealings with themselves. 1 Cor. 13,12: "For now we see in a mirror darkly; but then face

to face: now I know in part; but then I shall know fully even as also I was fully known." This does not mean that the sainted dead will know everything, but that as far as their knowledge will extend it will no doubt be inerrant. Surely, such a prospect in the future world should be of inexpressible interest to every seeker after truth and knowledge here on earth.

There will, no doubt, also be a recognition of each other on the part of those who have passed through this world together, even as illustrated in the rich man and Lazarus. And this will, of course, also be true after the resurrection and the general Judgment. Nor will there be any sorrow, neither before or after the resurrection, for such as may be missing among the company of the saved, as we have already shown. In the future world family relationships, so necessary in this world, will have been superseded by the higher relationship of children to a common Father and brethren to one another. There they "neither marry nor are given in marriage, but are as the angels of God in heaven" Matt. 22, 30; and this will be true both of the pre-resurrection life and also of the post-resurrection life. And yet, although the saints will not be distributed into families as they are here, there is a sense in which it may be said that the mother may find her long-lost child, and that the blessed will be in the presence of those whom they loved. Moreover, not only will the saved recognize who were their immediate associates in life, but it may be inferred from the account of the transfiguration of Jesus, according to which the three favored disciples beheld and immediately recognized Moses and Elijah, that they will recognize the ^{saints} saint of other ages, the great and good that will "shine as the stars forever and ever" Dan. 12, 3. And the fellowship of the saints will be another element in the joy and satisfaction of the redeemed. There will be Adam and Eve and Noah and Abraham and Moses and Ruth and David and ^{Elijah} Eli^{ah} and Isaiah and John and Paul and Mary and Athanasius and Augustine and

Luther and the other mighty men and women of God.

But the blessed will not be equal in their knowledge and understanding of the things of God, for surely different individuals will have different capacities and some will have advanced farther than others in their progress of the truth.

This brings us to another element in the blessedness of the saved. Theirs will not be a state of mere inactivity, but one in which there will be satisfying activity and consequent development. There will no doubt be continually new revelations of what God is and of what Christ is and has done for the blessed, as there will be ever new capacities for the knowing and loving God. The redeemed are said to be destined to stand "before the throne and before the Lamb" Rev. 7, 9; and there they may reveal to the rest of created intelligences the love of their common Father in the sacrifice of His Son, as those who "came out of great tribulation and have washed their robes and made them white in the blood of the Lamb" Rev 7, 14.

The future will, moreover, be a state of glory, of glory that is inexpressible. With enraptured vision they shall behold God. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them" Rev. 7, 15. We are to be the children of God, and in the words of St. Paul, "and if children, then heirs; heirs of God, and joint-heirs with Christ if so be that we suffer with him, that we also may be glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" Rom. 8, 17-18. The redeemed shall be with Christ and behold His glory and shall become more and more like Him. "We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" 2 Cor. 3, 18.

The resurrection bodies will have new properties and endowments.

The glorified body will be transfigured by the regenerated indwelling soul. "And death shall be no more; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" Rev. 21, 4. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall wipe away the tears from their eyes" Rev 7, 16, 17.

But there will be different degrees of glory. It is true that all the saved will share alike in a common blessedness. But even as here individuals are not alike in their capacities to love, know and serve in their potentialities, and yet live in and share a common world, so also will they hereafter differ in glory, although they share a common salvation and a common heaven. That there are degrees of glory and differences in rewards among the blessed was already clearly taught in the Old Testament. Thus we are told Dan 12, 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And Jesus said to His disciples, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of glory, ye also shall sit on the twelve thrones, judging the twelve tribes of Israel " Matt. 19, 28: Again St. Paul writes 1 Cor. 15, 41-42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead."

It is faithfulness here that counts in the distribution of the rewards, as illustrated in the parable of the pounds, Luke 19, 13-27. Thus as "one differeth from another star in glory" 1 Cor. 15, 41, so will the saints of God differ in the great hereafter.

And yet all will be equally satisfied, for each will receive acc-

ording to his capacity to receive and to use. Two persons may be ^{thirsty} thirsty for a refreshing drink of pure water. The one may drink twice as much as the other, and yet they are both equally satisfied; ~~not~~ would the latter in the least envy the former, because he received all he could enjoy.

But the erroneous conclusion must not be drawn that heaven is ^{only} only a state without a locus as a background. Jesus calls it His Father's house of many mansions (John 14,12). It is, moreover, described as a city which hath foundations, whose Maker and Builder is God (Hebr. ¹¹11,10) or the New Jerusalem (Rev. 21,2). It is to be an everlasting home. It is where Christ is (Phil. 1,23). It is a place of purity, where sin cannot enter, and where the wicked cease from troubling. Jesus disperses all doubts regarding the matter in the passage cited above, John 14,2, where it is definitely stated: "In my Father's house are many mansions: if ^{it} it were not so, I would have told you. I go to prepare a place for you."

The contention that heaven can be only a state or condition is ^{based} based upon the fact that a spirit as such cannot strictly be localized or be said to occupy or be confined by space. But in that case the reality of the resurrection body is ignored or regarded as a purely spiritual entity. The resurrection body retains the identity of personality. Yes, that body may be said to be spiritual, because of spiritual properties in its new state and of attributes due to its indwelling glorified spirit. But why speculate as to the nature of bodies in the future world? Let it suffice for us to accept Scripture as it reads, and hope in the Lord Christ that some day we may share our heavenly abode with Him who is our blessed Savior and Redeemer.

Up to this point we have been dealing more or less negatively ^{with} with the teachings of Russellism, Spiritism, and Christian Science on life after so-called death. We shall now endeavor to give some intimation as to their belief on this subject.

Russellism, in short, teaches that the "Overcomers", the "little flock", will, after the Millennium reign with Christ to endless ages. They are to become sharers of the Divine nature and be exalted even as Jesus was.

The views of the Spiritualists on life after death is strangely interesting, to say the least. We shall endeavor to give a brief ^{may} summary of the life in Spiritdom as described in the book "New Revelation" by Sir Arthur Conan Doyle. "There are seven spheres into which the departed ^{ed} spirits go after death...This home of our dead seems to be near to us - so near that we continually, as they tell us, visit them in our sleep... The accepted ideas of life after death, of higher and lower spirits, of comparative happiness depending upon our own conduct, of chastening ^{ing} pain, of guardian spirits, of a high teacher, of an infinite central power, of circles above circles approaching nearer and nearer to His presence---all these conceptions appear once more and are confirmed by many witnesses...All agree that the life beyond is for a limited period, ^{ed} after which they pass on to yet other phases than there is between us and Spiritland. The lower cannot ascend, but the higher can descend at will. The life has a close analogy to that of this world at best. It ^{is} pre-eminently a life of the mind, as this is of the body. Pre-occupations ^{was} of food, money, lust, pain, etc., are of the body and are gone. Music, the Arts, intellectual and spiritual knowledge and progress have ^{increased} increased. The people are clothed, as one would expect, since there is no reason why modesty should disappear with our new forms. These new forms are the ^{the} absolute reproduction of the old ones at best, the young growing up ^{and} and the old ones reverting until all come to the normal. People live in communities, as one would expect if like attracts like, and the male spirit still finds his true mate though there is no sexuality in the grosser sense and no childbirth...Thought has become the medium of ^{con-} conversation...Either the spirits have the use of an excellent reference

library or else they have memories which produce something like omniscience...The Spirit is not a glorified angel or a goblin damned, but it is simply the person himself, containing all his strength and weakness, his wisdom and folly, exactly as he has retained his ^{mal} personal appearance...Duration of life in the next sphere is shorter than on earth...Married people do not necessarily meet again, but those who loved each other do meet again...The aged should realize that it is still worth while to improve their minds, for though they have no ^{time} time to use their fresh knowledge in this world it will remain as part of their mental outfit in the next...Raymond Lodge believes that his transcendental chemists can make anything, and that even such un^{-it}spirited matter as alcohol and tobacco could come within their powers and still be craved for by unregenerate spirits...I got no reference to 'work' by that word, but much to the various interests that were said to occupy them...Their life is intensely happy."

In the teachings of Russellism and Spiritualism we, at least, have something tangible to work with in the matter of eternal life or heaven. But now we come to Christian Science and the metaphysical way of looking at all things. Denying the existence and reality of matter, of sin, of death, of judgment, of resurrection, of hell; propounding the belief that man is perfect, harmonious, eternal, the reflection of God who is Good and Love and Life and Truth, Christian Science must, therefore, conclude that heaven is on earth, that the perfect state of bliss is in thinking aright along the lines of Christian ^{Science} Science. That is their actual teaching is shown by the definition of the Kingdom of Heaven as found on page 581 of "Science and Health" which ^{reads:} reads: "The Kingdom of Heaven is the reign of harmony in Divine Science; ^{the} the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where soul is supreme." On page 187 we find this sentence: "Heaven is not a locality, but a state in which Mind, and all the

manifestations of Mind, are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, but ⁱⁿ possession, like Paul and his followers, of 'the Mind of the Lord.' " We think that the gist of Christian Science is found in the paragraph bearing the title 'Godward gravitation' which is found on page 161 of the text-book and which reads as follows: "The Universe of Spirit is peopled with spiritual beings, and its government is Divine Science. Man is the offspring, not the lowest, but the highest qualities of ^{Mind.} Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, they must bear the broader interpretations of Being, and gain some proper sense of the Infinite for matter and mortality to be annihilated.

"This Scientific sense of Being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent existence."

POSTSCRIPT through

We have endeavored to follow the topics brought forth in the general discussion of "Life after Death". We have tried to show the clear Biblical doctrine on the future life, as we have also conscientiously tried to present the views of Russellism, Spiritualism, and Christian Science on this subject. We believe that the length of the thesis is justifiable by the nature of the subject-matter treated and by the number of topics considered. In fact, much more could have ^{been} written, since the field of investigation is limitless and inexhaustible. However, we have limited ourselves to the more necessary essentials ^{for} for a proper understanding of the matter in hand. If we have succeeded, ⁱⁿ in a measure, to give an intelligent representation thereof, we feel that

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we have reached the end of our aims and the reward of our labors.

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